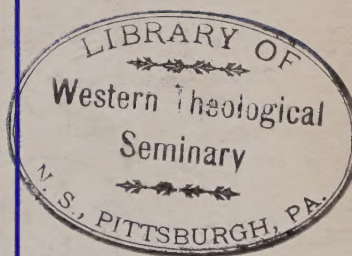


# THE EXPOSITOR

D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



A CHURCH  
IN  
WAR-TORN HOLLAND



**JULY, 1946**

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# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## Purely Business

Dear Friends:

I am taking time out this morning to write you for several reasons. 1. To start again my subscription to *The Expositor*, I am enclosing my check. I hope you may be able to send me the June number.

You did send me the April and May numbers. I found the latter SO helpful—indeed the basis for two sermons. That is something I refer to "America May Fail," page 215, and "Every Christian Ought to Know," page 23. I have gotten BOOKS of sermons practical not adaptable, or only one or two.

2. Then I wish to thank you for the books I have gotten from the Annual. I have nine copies of them. Volume 15 was one of the best, if not THE best.

We ministers are so pressed and hurried that we forget to "say so." I am doing a little of it belatedly, this morning.

Gratefully yours,  
J. C. S.

## The Land Where Hate Should Die

This is the land where hate should die—

No feuds of faith, no spleen of race,

No darkly brooding fear should try

Beneath our flag to find a place.

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That builds and binds the nation's wall.

—Denis A. McCarthy, NEA Journalist

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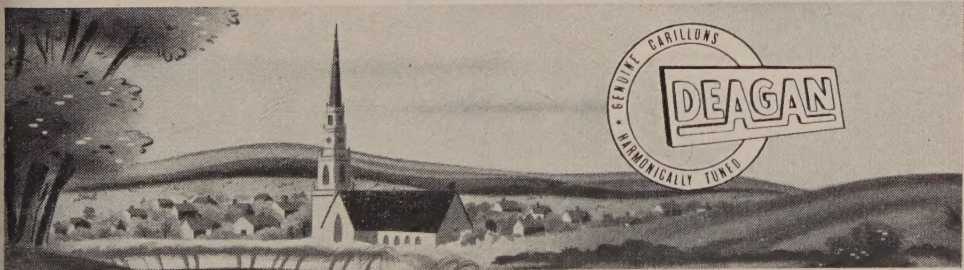
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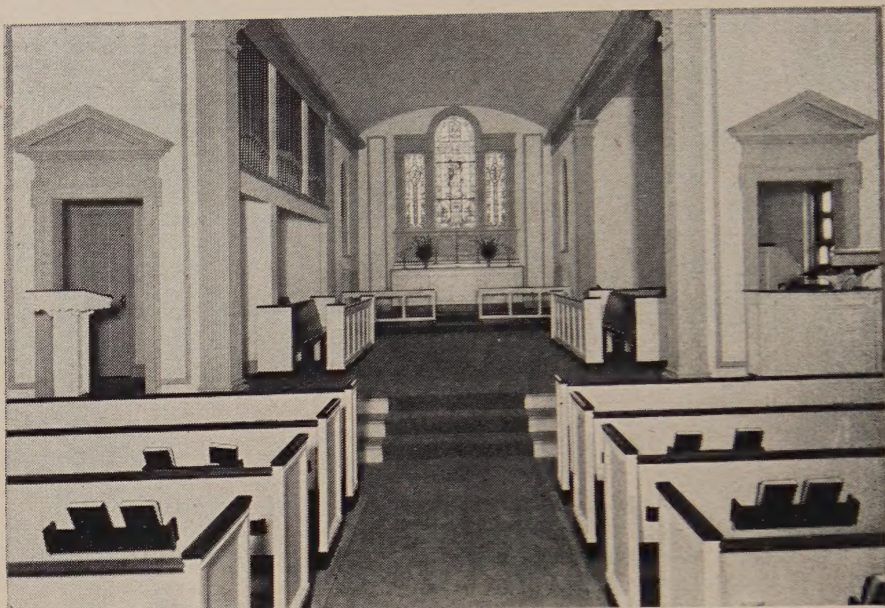


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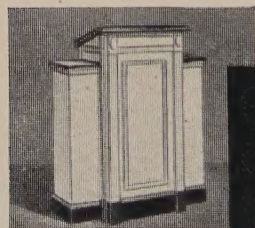
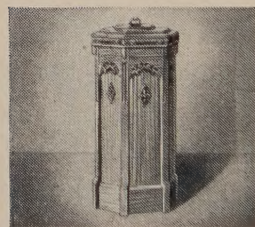
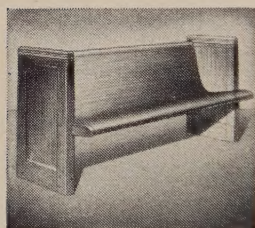






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# EVANGELISM MUST BEGIN WITH THE PASTOR

ARON N. MECKEL

ON A calendar overlooking a study desk are the words: "If you would reform the world, you might well begin with yourself." If any of us really wants to have an evangelistic church, we must begin with ourselves.

With few exceptions, one can ordinarily gauge the spiritual temperature of a Church by feeling the minister's pulse! "Like priest, like people." Therein lies a fact and a challenge that ought to keep us all humble. Whenever a man thinks he is doing a completely satisfactory job of it, it's a dead sure sign that it isn't! None of us can really lecture another through this intimate phase of evangelism. At best, we can share with each other our common experience of failure, whatever little victories we have given us in spite of them, and set high goals, strive by His power to realize them. Towards that end I want to make two points, three very commonplace, but vital suggestions.

First of all, it is incumbent upon us pastors to keep a growing edge on our souls! The disciplined never can become effective evangelists. Blunt the growing edge of your own life and your sermons lose their cutting edge, your pastoral ministry loses its redemptive power and dwindles into a weary round of routines. The temptation that more than any other confronts the minister today is to surrender his spiritual birthright for a secular life of pottage. Not long ago an exceptionally good pastor took me through his daily routine activities. Every moment and hour seemed crisscrossed and crammed full with something that he was doing. He looked me in the face and said, "You see now why it is almost impossible for me to find time for prayer, meditation, and study." Well, there can be but one reply to that: If you can't find it, then you must TAKE it! Do battle for it, lest you become a clerical house-stepper, lean of soul, and in reality, going nowhere! Remember Samson pathetically groping his way where he had once

*Worcester, Mass.*

walked surely. Then comes the sentence that we pastors might ponder for our benefit: "And he (Samson) wist not that the Lord had departed from him!" (Judges 16:20). A. J. Gordon, whom so many hold in blessed memory, once said, "Verily, theology without the Holy Ghost is poison; there have been more men ruined by handling the deep things of God without the Spirit of God to help them than by any process that I am aware of."

## Live the Life

Only if a man in the ministry is at spiritual par, can he possibly weather the temptations, frustrations and disappointments that continually dog his steps. You've got to live the "hidden life" to parry the thrust of outer circumstances. "I maul and master my body, in case, after preaching to others, I am disqualified myself" (I Cor. 9:27, Moffatt), wrote that peerless pastor of the Pauline epistles. In prayer—often heart-searching and agonizing—must the Christian pastor lay himself, mind, body and spirit, daily upon the altar of God. Yes, he must live "existentially," planting himself with each emerging moment in God. Else, his manner becomes stilted, his prayer will ring hollow, and his utterance will lack reality. In this respect, Douglas Steere warningly refers to "the pseudo-saints who simulate piety and take what advantage they can from it, but whose conduct and lack of inner mellowness and joy deceive only themselves. Every parish and every monastery have specimens of these cadaverous and stiffly-patterned righteous ones." (Beginning From Within, p. 26.) At this critical point of our ministry it would be well for every one of us to put to himself the searching query of the disciples in the Upper Room: "Lord, is it I?"

## Taste the Grace

Somewhere along the way, too, a man must himself have tasted the amazing grace of God, the power of the Cross, the exquisite joy of Christ's forgiveness. Yes, he must know the meaning of what Reinhold Niebuhr has char-



acterized as a "creative despair," in which a man becomes poignantly aware of his human impotence, and lets the full weight of his need and woe rest on the redeeming heart of God. "Only sinners get into the Kingdom of God," writes Niehbuhr. Just so; and only forgiven sinners within a realm of free grace can effectively lead others into the Kingdom of Life Abundant. God pity any man in the Christian ministry who has never, through sheer, unmerited grace, been lifted out of some pit—the deepest of all being that of a self-sufficient righteousness!—and who, as a result, cannot bring a song of deliverance to the lips of those who are desperate for Life. Indeed, "only sinners,—the penitent and undeluded—enter the Kingdom." It is *then* a man can say with Baxter, "I preached as a dying man to dying men."

#### Keep Your Credentials

Let the man of God keep the credentials of his high calling uncompromised as he mingles freely with others! It takes nothing less than the grace of God for any of us to be a so-called "good mixer" and "jolly good fellow" with the people on the inside and outside of our relationship inviolate. All power to him who can sail a safe course between the Charybdis of a morbid, simulated piety on the one hand and the Scylla of a back-slapping-hail-fellow-well-met parson, on the other. He will be needing it! Our very intimacy with our parishioners may trip us up. Those who knew him best say that there never was a more generous or genuine friend than Phillips Brooks, but that there was a point in his relationship with others where a door clicked shut. Frankly, I fear sometimes that the true dignity and beauty of the pastoral relationship among Protestants, in particular, is in danger of succumbing to the blight and pitfall of Rotarianism. A well-meaning and seemingly sincere Roman Catholic priest once said to me that most Catholic laymen regard the average Protestant minister as a kind of glorified businessman! Of course, it may not be true at all. Yet, it might well give us pause. The man who constantly bears in mind that his ordination, far from walling him off superficially from his laymen, has nevertheless set him apart for a Gospel ministry to them, has the richest of all friendships to share with his fellows. Grasp the depth dimension of a friendship like that of Paul for the Galatians, when he writes, "My little children of whom I travail in birth again till Christ be formed in you!" (Gal. 4:19.) "I like Mr. X very much, and he is very popular," said a layman of a certain minister. He continued, "But if I ever needed spiritual help or counsel, I would go

to Dr. A. You can't help but feel that really knows the Lord."

#### Catch the Fire

Get the "feel" of some of the great winners of Christian history into your blood. Both as pastors and lay-folk, we have too much lost what Jowett called "the Passion for souls." We do not sufficiently feel a concern for spiritually lost, disoriented, indifferent of time. God Himself must put this concern into our souls. However, it raises the evangelistic pulse immeasurably to re-contact such kindred souls as a Moody, a Spurgeon, a Phillips Brooks, a Joseph Parker, and in our day, the George W. Truett, and Arthur John Gossett. Never mind whether or not you agree with their theology. The important thing is to catch their fire! To men of this calibre the Gospel is literally God's-Spell!—and they were actuated with a creative urge to impart and share what they had received first-hand.

Christian experience in such lives is a spiritual discovery issuing in an epidemic which in time sweeps a multitude of others into its orbit. I wouldn't give much for any Church in which the Minister does all the praying and preaching and visiting," said blunt Dwight L. Moody. And one of his biographers says of Moody that "the recovery of the lost was the spring of action." To saturate one's mind and heart with the spirit of these whom God has greatly used in the Gospel ministry is to become aware of some characteristics they possessed in common: First, they were spiritually aggressive men. To them the Gospel was literally getting on the inside of our humanity in Christ with the purpose of redeeming it. When Boothe was told that the people would never come to him and his movement, he replied, in the spirit of a man of action, "Then we will go to the people!" Are there too many of us—pastors and laymen alike—waiting for opportunities to come instead of creating them? Take the contemporary "Young For Christ Movement," for instance. True, it may represent a zeal not according to knowledge, but it does manifest a positive zeal for souls, and therefore is a direct challenge to us. At this critical point, I find myself in hearty accord with Dr. John W. Bradburn, Editor of the Watchman-Examiner, when he writes, "a primitive and zealous evangelism, at all derived from established and hierarchical systems, is challenging the faith of the youth of our land." "After all, it should not be unthinkable that God should be doing a new thing. God has His men for the appointed task, and they generally appear at the appointed time."

(See page 3)



# A WRONG IDEA OF FAITH

ROY C. HELFENSTEIN

*The writer of this article lost his only son in action in the Battle of the Ruhr,—a lad of 18 years, who planned to begin his preparation for the Christian ministry at the conclusion of the war.—Editor.*

A MINISTER of another denomination recently tried to comfort a broken-hearted mother, who had lost her only son in war, by saying, "Because of your faith and your son's faith, you were both in the will of God. You were harmonized with His will and purpose. Your son being yielded to God, God's will was done. True faith is to believe that what has happened, has happened for the best. If one does not take that attitude, he is setting his personal desire against the wisdom of God."

I am convinced that such is not the kind of faith that our Heavenly Father wishes us to cherish. In fact it is not faith at all, but is disguised fatalism. Such an explanation of tragedy is certainly neither a compliment to God nor to a person who holds that view. To believe that whatever happens is for the best is not true faith. If one takes that attitude, he is manifestly unfair to God. It is the same as saying that the aiming of the bullet or the bomb which caused the death of the mother's son was directed by the wisdom of God; or that God saw to it that her son was placed in the line of the bullet or bomb just the right time to have his death occur. That is nonsense! Such a view as that of such a tragedy incriminates God himself.

God's will has never been responsible for war, for the God and Father of our Lord and Savior, Jesus Christ, is a God of Peace. It was not God's will that the war should have taken place. It was not God's will that that mother's son or any mother's son, should be killed in the war. Such a view of God makes God less good than any person who holds that view, for what man, who even claims to be religious, would will war upon any nation, or will that those thousands of fine young men should have met their death in war? True faith is not found in believing that whatever happens to a person who believes in God is for the best—neither is true faith found in believing that whatever happens in the

on City, Iowa

world about us is for the best. If such were true, then every wrong in life is of God's ordering,—every crime committed, every life murdered, whether by a cruel villain for rapacious satisfaction or by the murderous hand of war to satisfy a nation's lust for power. It would all be God's will if such a view were true. But such is not true.

That kind of teaching is responsible for much of the world's unbelief. Indeed any person is to be commended for not believing in that kind of a god. It seems incredible that any person could even respect, much less worship a god who would be responsible for willing the war upon his world or will the sacrifice in human lives that the war entailed.

The teachings of Jesus nowhere even imply that God wills all that happens in His world. The Bible does not even infer that everything that happens is for the best. Jesus never even intimated such a thing. True faith vigorously denies it. The Apostle Paul did not say that "all things that happen are for the best." Neither did he say that "all things work together for the best." What he did say was that "all things (both good and bad) work together for good to those who love God." He did not say that all things work together for the best even for those who love God the most. The Apostle Paul never suggested that God is responsible for, or that He wills, everything that happens just because He is able, in spite of what happens, to make things that are against His will to work together for good to those who love Him.

True it is that God can make even "the wrath of men to praise Him," but He can make the love of men to praise Him far more. God can make even misfortune and tragedy to work together for our good, if we love Him. But how could any thinking person love a God who would will misfortune or tragedy upon them or upon anybody else? Though God can make all things work together for good to those who love Him, if all things were good,



He could make them work together for a much higher good.

God wills nothing for those who love Him or for those who do not love Him,—He wills nothing for anybody except that which is good. If the sins of the "social disorder" strew their wreckage of sorrow and grief across our pathway, though God is able to and does make whatever comes work together for good, how much greater good would be the portion of those who love Him, if only the good were given Him with which to work!

If everything that happens is for the best to those who are "in the will of God," as the minister referred to declares, and if everything that happens to a person who is "harmonized with God's will and purpose" is "in accordance with God's will, then the mechanical defects in the airplane engines which cause them while maneuvering to go berserk, hurling the crews to their untimely deaths; the drunken drivers upon the public highway crashing into careful motorists and causing the death of thousands of reputable people; the invention of control robot bombs and the use of atomic energy for the destruction of cities and the slaughter of the innocents; the horrors of the German prison camps; the ghastly massacre of the Jewish people in Europe; the heartless murder of nearly 300,000 fine American men and boys—in short,—all sickness, all accidents, every sin and vice that curses humanity are to be accepted as being God's will and all for the best, for it all touches the lives of those who are "harmonized with His will and purpose" even more than it touches those who repudiate His will and deny His love.

To believe any such thing,—to believe that any accident any sickness causing suffering and anguish, to believe that any untimely death, to believe that any sacrifice in human life upon the altar of war,—to believe that such is God's will and that such belief is "faith" is sacrilege. It is not faith—it is blasphemy! Such belief is an insult to a loving Heavenly Father! God is the Giver of blessings and not the manipulator of trouble; God is the Author of life and not the sentencer of death. Ministers and others need to be careful how they accuse God! How would such people themselves like to be accused of being guilty of willing or wanting everything that happens in the world? Faith is not to take whatever happens as being the will of God, but instead faith is to hold on to one's belief in God as a loving God who wills nothing but the good for all His children, whether they love Him or not—faith is to hold on to one's belief in God as a God of love regardless of what evil men may do or of

what fate may decree that is against God's will.

Faith is not giving the lie to fact. It is the sacrifice of reason, nor the stifling of common-sense. Faith is the realization that though there is much that happens in God's world which is viciously against His will, nevertheless God refuses to deny man the exercise of his free-moral agency—cost what it may—heartache to God and in grief to mankind.

Faith is to realize that God suffers with because of those who violate God's will precipitating war or by promoting wrong of any kind. Faith assures us that God loves us that He cares even if He cannot stay man's hand from the wrong-doing that crushes human hearts and defeats God's holy purpose. The only way that God can stay man's hand from wrong-doing is by His being enthroned in man's heart by man himself.

All that is bad in the world is man's will and not God's! All that is good in the world is God's will and the will of men and women and boys and girls motivated by God's love. Faith is the assurance that God shares our burdens, our sorrows, and our tribulations; that He alone can give us strength to bear our share. "This is the victory that overcometh the world—even our faith," in a God who wills nothing but good for mankind.

And so I would say to the mother whom the minister tried to comfort with discomforting ideas quite similar to those that Job's friends in such an unfriendly way, taunted him with I would say to that mother and to all mothers who lost a son in the war,—"your crushing loss was not because of God's will, but because of man's stupidity in defying and repudiating God's will for peace by precipitating war and God says to you,—

*I know your burden My child,  
I feel it too,  
It grieves My heart as it grieves you,  
Your heartache is Mine  
As well as thine:  
Cast all your cares upon Me.  
I would hold you in the circling arms  
Of My never-failing love;  
Yet closer come;  
Love Me, serve Me, trust Me;  
I share your burden,  
Let Me give you strength  
To bear your share.*

There is no good in praying for anything unless you will also try for it. All the sighs and supplications in the world will not bring wisdom to a heart that fills itself with folly every day, or more to the soul that sinks itself in sin, or usefulness to the life that wastes itself in vanity.—Henry van Dyke.



# The Editor's Columns



## Mental Illness

NOT LONG ago a newspaper item stated that 43% of medical discharges from the armed forces were due to psycho-neurosis, a mental illness. Most of these will never sufficiently to lead normal lives in the generally accepted meaning of the term. Mental illness includes emotional and spiritual maladjustment. In one form or another there is such lack of adjustment to conditions confronted in daily living, but such a large percentage causes alarm in many quarters. It is not that we have more such cases today; it is chiefly because we have better diagnosis and attention.

It seems that we have been doing too much for our children. Instead of being taught to live life courageously, to do for themselves and solve their own problems, we have been sheltering them, doing for them, and even taking their problems away from them. That happens in the home, the church and the school. In the fundamental areas of living we could train our children to a higher degree of self-reliance and responsibility. That responsibility should be carried through to its fulfillment. Maybe we have stressed the 75% passing grade far out of proportion to its value, and merely getting by is not the same as successful accomplishment.

Discipline is one of the greatest lessons of life. No one can have all things, and one must learn to choose that which is better. The childish impulse is to cry at what is not obtained; the mature impulse is to accept disappointment with courage and faith to achieve, desirable or possible.

Environment has played a larger part in shaping mental and emotional adjustments, or their lack, than many will admit. A study of the housing area showed that when the housing development had been fully occupied for some time with families who came from subnormal housing units, juvenile delinquency in that group had decreased by a 70% which has continued through several years. Environment, in all its many aspects, influences life throughout the course of its years. Better housing, and better environment in general, will go far

toward relieving many types of mental and emotional maladjustment through later years.

Religious development bears a direct relation to ability to meet and to face life. Every psychiatrist of note has observed the place of a profound and moving religious faith in the ability of people to adjust themselves to living. One's religious faith is the foundation stone upon which the whole superstructure is reared. If the foundation be weak the whole is weak. Christian faith takes one out of self, into the all-absorbing and all-embracing love of God, which in turn goes out to man. With the thousands and thousands of people in our land who have nothing more than a traditional faith into which they were born, we can understand much of the mental and emotional illness. Here is a mission field of great proportions which needs to be intensively cultivated. Religious faith needs to be burned into the heart and soul as a living reality.

If we gave more serious attention to early training, environment and religious development, we would go far toward curing a large proportion of the mental and emotional maladjusted people we meet in every area of living.—W. R. Siegart.

## Thought for the Morrow

OF FIRST priority, in ministerial matters physical, must be found economic security for the pastor and his faithful helpmeet, comes that graying day of spent energies and waning capacities, when his spiritual share turns but a shallow uncertain furrow on the far side of his field.

For many years The Expositor voice was raised, protesting ministerial pittance thoughtlessly referred to as salaries. No profession, no business ever placed such high financial hurdles in the way of its followers. No lay-quoted scripture wore quite so thin or took on so hypocritical a hue as, "take no thought for the morrow", etc., etc., in its application to the needs of the pastor if not the layman. A prime scandal of the church was its underpaid ministers,—and still is.



Times, generally, have bettered though. Rising ministerial salaries, over the years, have, if with languid indifference, been a distant rearguard in the upward march of wages. They have been moving in the right direction. That practically covers all of a favorable nature which may be said of ministers' salaries today.

To challenge ministerial salaries in a ministers' magazine might seem to be hitting a man when he was down, for certainly editorial comment upon the plight of the underpaid pastor could convey little of startlingly educational content for a parson, nor would such coal-carrying have any basic merit. It is probably safe to assume that the minister is already familiar with that physical cross of his profession.

However there is expanding interest and effort in the closely related matter of pensions, even though they too, offer little on which to tie one's hope, save that they are moving in the right direction.

There are various church pension plans now in operation. The majority of them are set up on a co-operative basis, in which the part played by the minister, while relatively small, is essential and vital to the plan. His small but regular contribution to the pension fund is a "must" item if the plan is to function.

The benefits from any of the plans are hardly sufficient to cause perplexing sur-tax problems for the pastor, but should fairly suffice to care for the essential needs of the body later. In doing that much, they do something of far

greater moment. They remove from the head of the good and faithful servant the accumulating fears and anxieties over what will happen when physical limitations which come with speeding years, force retirement and the end of income.

Industry, encouraged by Government, with pensions and Social Security, eases the problem of old age for its workers. Justice demands, Gratitude suggests, Self-respect compels, Sympathy directs and Religion urges that the Church is its brother's keeper and that means it must provide adequately for him whose life is literally spent in serving the Church, when his last official task has been completed.

Any adequate pension plan deserves the whole-hearted support of the entire ministry. Otherwise it cannot function. Yet, surprising enough, the ministerial support it has received has not always been entire. Even on the basis of the small payments required from the minister, just as Social Security demands a small percentage of every pay-check, there are those who protest.

To be informed on the pension plan of your church, upon which, sooner or later, you must have to rely, is but elemental intelligence. Know it in detail. Support it in every way even though it may seemingly add another item to your financial obligations. Speak well of it among the brethren, for only by so doing, may the majority of ministers find sane justification for taking no thought of the morrow.

*je*

---

## "Whither Shall I Go From Thy Spirit?"

O Thou Eternal Reality!

We have tried to hide Thee with words;

We have tried to lose Thee in space;

We have tried to shut Thee up within our minds;

We have tried to mechanize Thee out of being.

Yet there Thou art! from Whom we neither flee nor hide:

The Friend, Whom to love is the end of life;

The Glory, Whom to see is to be pure in heart;

The Savior, Whom to know is to be contrite of spirit;

The Father, Whom to own is to rest in His arms.

— VICTOR E. BECK



# THE CHURCH AT WORK



## Race Relations

Growing postwar racial tensions, and the need for practical solution, will cause ministers to give careful study to "The Story of The Springfield Plan" by Clarence I. Chatto and Alice L. Halligan, which gives the account of how Springfield attacked the four delusions of

Religious Bigotry  
Racial Superiority  
Class Privilege  
Group Selfishness.

The volume may be in your local library; if not it may be secured at Barnes and Noble, 55 Fifth Avenue, New York 3, N. Y. It is 201 pages, and is \$2.75. One reviewer says, "This volume should be required reading for all citizens in every walk of life." Why not suggest a study program based on this plan to your congregational groups? The next generation of American citizens may thus be equipped to make a better job of this phase of American life.

## Ten-Agers, and Children

Adolescents, and their struggle for adjustment, a problem to parents, teachers, community, and ministers, frightens some of us, while others just pass it by as non-existent. Either course helps in pastoral contacts with parents, children, and law-enforcing bodies. Graw-Hill, 330 West 42nd St., New York 1, N. Y., have issued a volume on this subject, by Lester D. and Alice Crow, containing practical suggestions for parents, teachers, pastors, and leaders of "ten-agers," 366 pages, \$1.00.

Lists of Children's books to guide pastors in commendations, or in personal purchases, are of prime necessity. Pastors are asked to select titles for local community libraries, for Church School libraries, for parents, for children, and for their own use. "500 Books for Children" compiled by Nora Beust, with sup-

plement compiled with the help of Eleanore F. Clift, chosen to stimulate wide reading interests, and to satisfy the curiosities of children intelligently, is available by writing to the office of Supt. of Documents, Washington 25, D. C., 15c each for list of "500 Books;" Supplement, 5c each. Specific grade levels at which each book is enjoyed most by juveniles are indicated in lists.

## What Three Billion Dollars Would Buy

Since peacetime compulsory military training of young men, between the ages of 18 to 21, is still a matter for discussion and debate in Congress, and of primary concern to all parents, teachers, and pastors, as well as the nation as a whole, the following statements from the testimony of Donald Dushane before the Military Affairs committee of the House of Representatives on November 28, 1945, may warrant review and sober thought. Mr. Dushane, secretary of the NEA Commission for the Defense of Democracy through Education, made these statements as a result of two years study of the subject by the commission.

1. That compulsory military training is not at present necessary for the best possible defense of the U. S. against attack or invasion.

2. That passage of the May Bill, providing for a year's compulsory military service for every young man between his 18th and 21st birthday . . . would be unwise, wasteful, and injurious to our best interests at home and abroad.

3. That there are other defense measures of greater importance, some of which would be interfered with or prevented by the high cost of compulsory military training. (Specific reasons for conclusions followed.)

The cost of compulsory military training, as estimated by the War Department under the May Bill, will approximate two billion dollars. As these estimates do not include refresher



courses and payments to the reserve force of which the military training system is a part, it may well be assumed that the cost of the system when in full operation will be nearly three billion dollars annually.

Translated into terms of social betterment these three billion dollars each year would:

Construct a ten-room modern school building in every county in the United States;

Construct a \$50,000 library in every county in the United States;

Construct a \$150,000 hospital in each county;

Employ ten full-time school and public health doctors and ten full-time school and public health nurses in every county in the country;

Purchase ten new modern school buses in each county in the United States;

Maintain one psychiatric and behavior clinic in every county in the United States;

Provide ten full-time recreation and juvenile guidance workers in every county in the United States;

Bring all schools of the country up to a reasonable standard of efficiency;

Provide free education for the three million children under eighteen who are now not attending school;

Provide all the expenses of a three-year post-graduate course for ten thousand selected students each year;

Meet the payroll of one junior college with ten instructors in every county in the United States;

Pay the full maintenance and tuition at college or technical school for one year of the 900,000 boys who would be conscripted under the May Bill;

Erect a three-quarter million dollar trade and technical school in each Congressional district each year; AND

Leave an unexpended balance of \$15,300,000 annually.

If in the second and subsequent years additional buses, hospitals, and libraries were not needed in each county, and a second technical school were not needed in each Congressional district, the cost would be reduced to less than two billion dollars a year.

While there are various possible plans for spending three billion dollars annually for the social improvement of the United States, the above proposals indicate methods by which our national welfare and defense could be tremendously improved.—From *"The Public and Education,"* National Education Association, Jan. 1946.

## Outline Pictures

Outline Picture studies of the Life of Paul prepared by Lillie A. Faris, contain 52 incidents in the Life of the Apostle, indicating the specific Scripture text for each, and suggestions for coloring. Price 35c, Standard Pub. In addition to Studies in the Life of Paul, there are 11 other studies in the series, all worthy of consideration.

Other handwork sets for children by Standard are the Dot-to-Dot outline series of studies from the Old Testament by Sylvia Stewart; also the studies in the Life of Christ, price for each set, 35c.

## Speak Up

A rooster hasn't got a lot  
Of intellect to show,  
But none the less most roosters have  
Enough good sense to crow.

The busy little bees they buzz,  
Bulls bellow and cows moo,  
Watchdogs bark, the ganders quack,  
And doves and pigeons coo.

But man, the greatest masterpiece  
That nature could devise,  
Will often stop and hesitate  
Before he'll advertise.

—Ellis Hayes

## Conscientious Objectors

Dr. George A. Buttrick is quoted as reporting to the General Assembly at Atlantic City recently that 38 Presbyterian men are still in prison camps for Conscientious Objectors; a total of 5,000 throughout the country.

—(Report on Civilian Public Service  
*the Church Times, Utica, N. Y.*)

## An Average American Citizen

Lest we overlook our many blessings as citizens of this great land, let us recount some of them, merely labor-saving or plain gadgets, but how we would miss them, if removed, taken away, or forfeited in some manner.

Says William Feather in the Philadelphia Public Ledger—

I am writing this in my living room of my home on a typewriter that weighs no more than a moderate sized book.

Light is provided by a lamp in which burn incandescent bulbs.

In an adjoining room is a telephone from which I can talk to any city on the continent.

On the wall is a thermostat which regulates the flow of gas in my furnace and keeps the room at an even temperature of 70 degrees.



almost within arm's reach are several shelves of books filled with the most profound and beautifully expressed thoughts of the ages.

The floors of my home are cleaned with a suction sweeper, operated by electricity, while the clothes are put through an electric washer and ironed by electrically driven mangle.

My children attended a school where they were given better training than the sons of kings could demand a century ago.

I enjoy all these things and yet I am just an ordinary citizen with an ordinary income, living in an ordinary way. Tens of thousands have as much as I have and more.

Yet I kick and wonder what ails the world. Where are the good things of life ever so easily at the command of the ordinary man as they are today? What do we all do a lot of welching that we haven't the right to do? And if we are not careful, isn't there a danger that we may upset or forfeit the finest civilization the world has ever known?

## Reading For Ministers

Many ministers spend too much time on new books to the neglect of the books that never lose their value; especially is this true of young ministers, whose inexperience with genuine reading values sometimes betrays them into the illusion that the *new* is the better," wrote Dr. Frederick Schweitzer, in a review of Greek and Roman Philosophical Classics.

He continued, "At most, do not spend more than 25% of your reading time on current books, and periodicals. Read the worthwhile classics."

High school students in one of our large cities were induced by their competent instructor in English to read one good book of lasting value for every current best seller read; short reviews were given, and the students voted to continue the plan, because of the benefit derived from the study of great books.

Professor Spaeth of Princeton said, "There are two kinds of books, books written about other books, and books about which other books are written. Put time and thought in on the books about which other books are written; books that have an elemental grip on some aspect of reality that you can spend a lifetime in reflection with them, and still be awed by their inexhaustible richness every time you take them in hand."

## The Fourth Horseman

For long years the world has witnessed the swift riding horsemen of Conquest, of Slaughtering of Food Rationing, and now humanity is witnessing the final rider, Famine, accompanied by disillusionment, desolation, sorrow and misery. Famine goes on killing, sometimes through wars and mob rule, sometimes with typhus,

cholera, or just sheer exhaustion. The fearful brunt of war is always visited on the helpless, those who follow evil leadership either through ignorance, greed, or fear,—the result is the same.

Checking the fourth horseman in his reign of terror will require the combined efforts of all the nations of the earth. Like flood and fire, this catastrophe is immediate, and will not be put off until another day.—*P. Whitwell Wilson.*

## Modern "Hettys"

George Eliot describes "Hetty's religion" in *Adam Bede* as follows: "Religious doctrines had taken no firm hold on Hetty's mind. She was one of those people who have had god-fathers and godmothers, learned their catechism, been confirmed, and gone to church every Sunday; and YET for any practical result of strength in life or trust in death have never appropriated a single Christian idea or feeling."

How many of us know modern Hettys; how many of us have Hetty's experience, not only in the pew, but in pulpits! The modern counterpart of the Rich Young Ruler, keeping up outward appearances, adhering to the letter of the law, but knowing nothing of the spirit! Trying to secure the correct number of credits to pass, whatever the goal may be! We delude ourselves into thinking that striving to attain our own desires in life, ease, money, and social position, is the same as striving for God's purposes. We are *correct* in our behavior and philosophies up to the point where we are asked to dethrone our own will and desires, and accept those of Almighty God.

Jesus did not ask the young man who came to Him to put aside what was really of eternal value to him. Jesus asked him to discard that which was keeping him from surrendering to God's will and purposes. Jesus asks the same of us today, to put aside that which is keeping us from embracing the love of God, seeking and doing His will.

## Souvenir Tags and Cut-Outs

Children will treasure and display Souvenir Tags and Cut-Outs, thus attracting other children to Daily Vacation Bible classes, Sunday Schools, as well as deepening their own interest. A catalog and samples may be had from Standard Pub. Co. for the asking. Sunday School teachers will be delighted with various tags; they are inexpensive, and colorful.



## Teamwork

In the realm of sports, athletics, the armed services, "Teamwork" is the accepted rule as a basis for success. Teamwork among the nations won the war; teamwork will win the peace, not only among the nations, but peace within the frame-work of individual nations. Young people understand the meaning of the word, in its application to their experiences in living. Teamwork, as demonstrated by our nation during the war, can be channelled into peacetime accomplishments of the same magnitude through the right kind of leadership. It is the mightiest asset this nation has.

Discovering the right kind of leadership, to guide this mightiest of assets into carrying out God's will among men, is the task of the Christian citizenship of the Nation, especially the youth of the nation, upon whom the future will depend. God has the potential leaders ready to meet this challenge. Our role in this great drama is to put our ears to the ground, and listen. God will speak, if we can put our selfish schemes and desires aside long enough to hear His voice. Why not make the need of God-inspired leadership the object of our individual prayer, group prayer, community prayer, and church-wide prayer? Our nation, and mankind as a whole, has never faced a mightier challenge than it faces today, and it cannot be solved through politics, through unions, nor with millions in money, nor yet with food and clothing. All these can contribute their share to the well-being of mankind, provided they are harnessed to the spiritual strength of the nation, moved by the Will of Almighty God.

## Building Citizens

In a recent issue of NEA Journal, Charles Lake, Superintendent of Schools, Cleveland, Ohio, describes a visit to the classroom of a sixth grade group of boys who "turned teacher" on Victory Stamp Day. Mr. Lake describes the air of efficiency and self-reliance with which the student cashiers, tellers, and bookkeepers checked orders, made change, and tabulated sales, and when everything tallied they pointed out increases over former weeks, reasons for saving, importance of learning to save regularly; thus laying the ground work for managing their affairs, making the most of their assets, learning to be active and informed citizens.

Mr. Lake concludes his statement with, "And because this scene is almost universal, it is significant. What has happened to this sixth grade group in Cleveland has happened in nearly every school in America. Children have

learned how they as citizens may contribute to the well-being of the nation. These are values worth retaining, war or no war."

Are Churches and Sunday Schools utilizing this newly developed leadership? Is the training in self-reliance put to practical use in religious work so these children will feel they have a "share" in the Church of Jesus Christ? Do we permit them to carry responsibility for the work of the Church so they are aware of "increases" or "losses" from week to week? Are these children aware that money is a part of the stewardship training for active Christian citizenship?

*Occasional* attempts to utilize the ability of children to "carry-on" may produce an atmosphere of drama, but it will not encourage nor produce necessary leadership. We learn to walk by walking.

## Errors or Bad Habits

Are we doing anything to correct these errors? Here is a partial list of "mannerisms", errors or bad habits which some of us display to our disadvantage, and the distraction of those who "come seeking" a closer acquaintance with the Words of Everlasting Life. The list was made up by members of a conference, a group of theological students, and additions by syncretistic Seminary professors:

- Lack of enthusiasm, *unforgivable*.
- Sarcasm, *drives people away*.
- Poor posture, *a poor example*.
- Twiddling (watch chains, pencils, lips, etc.) *distracts attention*.
- Pastoral calls, announcing time limit, *accomplishes nothing*.
- Interviews undertaken with "I can give you three minutes."
- Insincerity, *felt by people*.
- Lack of Sermon preparation, *gets no message across*.
- Preaching, without practicing, *bad example*.
- Slovenliness in habits, or dress, *terrible*.
- Use of \$64.00 words, *goes over people's heads*.
- Forced humor or too loud laughter, *unconvincing*.
- Off-color puns or stories, *should be banished*.
- Deferring to "the people," *keeps others at distance*.
- Keeping old people in key parish work, *young people get no leadership training*.
- Going off on tangents, dancing, liquor, politics, *wearies people who come to hear words of Salvation*.
- Lack of Bible knowledge, *evident to sincere Christians*.
- "Telling-off" those who differ with them, *psychology and wins no support*.
- Moodiness (cry-baby tactics), *should visit a psychiatrist*.
- Tale-bearing, or gossip among membership, *unbecomable*.

In other words, this partial list of ministerial errors, indicates that in addition to being all-round, well behaved men, with the habits of the usual well bred citizen, young people expect ministers to devote most of their attention



to being good ministers; effective teachers  
preachers of the Word of God. (Publicity  
nts, town handy-men, or go-getters, were  
ed out as *passé*.)

### Guide to Colleges, Universities and Professional Schools in the United States

Ministers, frequently consulted by members  
their church regarding educational plans  
facilities, will find *Guide to Colleges, etc.*,  
compiled and edited by Carter V. Good and  
ers of the University of Cincinnati of prac-  
l help. The volume has 681 pages, \$5.00,  
may be secured from the American Coun-  
on Education, 744 Jackson Place, Northwest,  
ashington 6, D. C.

The volume gives detailed information, state  
state, for each institution, calendar, *veterans*  
*education*, curriculums, costs, health services,  
housing arrangements, advisory services, stu-  
dent aid, physical education, special rules and  
regulations, recreation.

The volume should prove a top-ranking  
set to any church library, accessible to parents  
and young people.

### Rural Pastors, Meet "Seaman A. Knapp"

Seaman A. Knapp, the man who had a  
vision of what a prosperous and contented  
population could mean to national wel-  
fare and tried to bring it to pass, is made  
known to America and the world by Joseph  
Monon Bailey, in a volume entitled, "Seaman  
A. Knapp", 307 pages, \$3.25, Columbia Uni-  
versity Press, 2960 Broadway, New York 27,  
N. Y.

The author tells us of Knapp's achievements  
in scientific farming, varied and numerous, but  
highlights his work as founder of the county  
farm and home demonstration system, na-  
tionalized by the Smith-Lever Act of 1914 into  
the Extension System of the United States.  
There is no area in our country not affected  
by this great work, yet the man, Seaman A.  
Knapp, is almost unknown. Here is a chance  
to become acquainted with the schoolmaster  
of American agriculture, educational ideas and  
practices of this century. A study of this  
volume will arm you with practical information  
needed in your pastoral work.

### Comments

There is time enough given us to do all that  
God means us to do each day and to do it  
gloriously.

Our greatest glory consists not in never  
falling but in rising every time we do fall.

No man can see the will of God save  
through the crystal lens of a truthful heart  
and yielded will.

Success is a journey, not a destination.

Those who command themselves are in a  
position to command others.

A man cannot live high and think low.

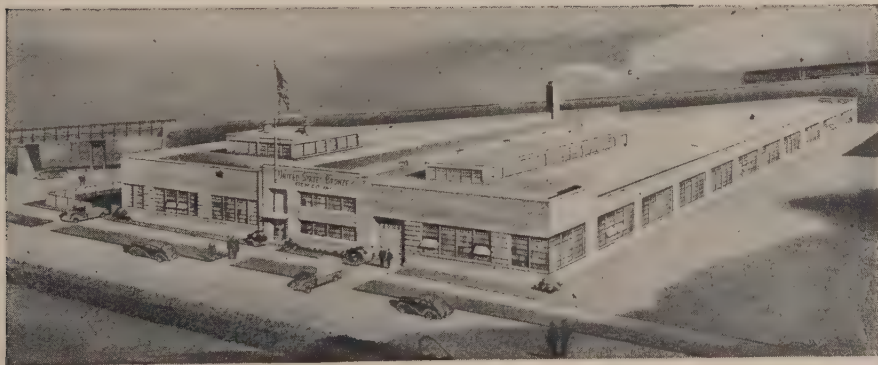
The need of the day is not so much the  
falling in love, as the rising in love.

As we draw near the cross of Christ we get  
closer together.

The most valuable piece of real estate in  
the world is the ground upon which you are  
standing.

Consecrated lives are the building stones of  
the kingdom.—By Wm. H. Preston, in "The  
Baptist Student."

### United States Bronze Tablet Headquarters



This is the new United States Bronze plant, where Bronze Tablets, Plaques, Memorials,  
Honor Rolls, Bronze Portraits, and many other bronze items, ordered by ministers for their  
local churches, are being manufactured.

The modern, spacious building provides thousands of square feet, designed and built  
specifically for efficient and economical manufacture and filling of orders; located in Woodside,  
L. I., a few minutes from Manhattan; increases resources and facilities for the continuation  
of a rigid policy of high standards of material and workmanship, begun twenty years ago.

For the convenience of customers, United States Bronze Company maintains offices and  
showrooms at 570 Broadway, New York City, where visitors are welcomed.





# THE PULPIT



## THE ANCHOR OF THE SOUL

CLARENCE EDWARD MACARTNEY, D.D.

*Heb. 6:19*

COME with me and we shall turn away for a little from the present world with its glory and its shame, its noise, and its confusion, and pass into that silent, buried, and forgotten world of the Roman Catacombs, where the early Christians buried their dead. We follow the flickering candle of our guide, and descending the steps which have been cut out of the soil, we find ourselves in one of the innumerable narrow passages which undermine for miles in every direction, the Roman Campagna. On either side of these narrow passages are the niches into which the bodies of the dead were pushed, and on the stone or cement which more than a millennium and a half ago sealed the bodies, we can still read in Latin and Greek the names of the dead, and sentiments of faith or sorrow which were inscribed with the point of the trowel upon the mortar. We come to one of the chambers where services for the dead were held, and where we can see inscribed the ancient symbols of Christianity, and here, too, is one of the favorite symbols, the Anchor, which was the symbol of hope.

Even in the pagan world the anchor has been the symbol of hope because there were times when it was the last dependance and the last resource of the storm-tossed sailor. It was easy for the Christians to take over this ancient symbol and baptize it with a Christian meaning, for the very form of the anchor suggested the Cross, and in the letter to the Hebrews the Christian faith had been explained and illustrated by the metaphor of the anchor.

"Which hope we have as an anchor of the soul, sure and steadfast, entering into that within the veil." What is meant is the hope that the Christian has in Jesus Christ, and especially in His work done for sinners through

*Pittsburgh, Penna.*

the sacrifice on the Cross. In speaking of this beautiful metaphor, let us think of the world as the sea, of the soul as the ship, and of hope in Christ the anchor which lays hold upon God.

### The Soul Needs an Anchor

What does a ship require? It requires sails, engines, masts, rudders, wheel; but also, an anchor. Some of the oldest things that we use in the world are the most important, and those who invented them are the world's greatest, but forgotten and unknown, benefactors. Among these are the wheel and the anchor. At first, I suppose, the anchor was just a stone at the end of a rope. Then someone invented the anchor of iron with flukes to grasp the bottom of the sea. It is interesting to know that although so many ages have passed, the form of the most modern anchor is just about the same as that of the most ancient; and seeing this symbol of hope inscribed in the catacombs, the dim chambers of the dead, one would recognize it at once as an anchor.

We hear much today about the queens of the seas, such as the "Queen Mary,"—her length, and depth, and breadth, her marvelous engines, her safety devices, her luxurious suites, her restaurant, her acres of decks; but no one if he knew it, would go to sea in the "Queen Mary" if she carried no anchor, because circumstances might arise in which the sole life of the ship and her passengers would depend upon the anchor. Walking the deck of an ocean liner, you scarcely give the anchor a thought as you see it lying on the foredeck towards the bow, or slung over the side of the ship. Yet who knows that that anchor may be the one hope of safety in the time of storm or disaster. No wonder, then, that the ancients made the anchor a symbol of hope, and no wonder that the early Christians used the same, and no wonder that the inspired

riter of the Letter to the Hebrews likened our hope to the anchor of a ship.

Christian hope is man's great reliance and anchor. The soul of man on this journey across the sea of life where there are rocks and treacherous shoals, gales, tides, and hurricanes, needs an anchor that will not drag, an anchor sure and steadfast.

There are, first of all, the storms of temptation that break over the ship of life which is our soul. Stormy winds and mountainous waves drive the soul shoreward, where cruel rocks wait for it. In that hour your hope and reliance and safety is the anchor which you have in Christ. One of the most thrilling accounts of how the anchor can save those who sail on the storm-tossed ship, is the story in the Book of the Acts of the Apostles of St. Paul's shipwreck off Malta. The shipmen seemed that they drew near to some country. Perhaps they had heard the crash of the breakers, or had seen their white foam through the darkness as they hurled themselves against the rocky cliffs on that part of Malta. Then they began to sound. First twenty fathoms, then fifteen fathoms, or ninety feet. That let them know that they were driving into shallow water. In order to save the ship from being dashed in the darkness on the rocks, the mariners cast four anchors out of the stern and wished for the day.

All their hope and reliance now rested upon those four anchors and the cables that held them. If the cables broke or the anchors dragged, none could have been saved. But the anchors did not fail them, and when the morning came, they were able to beach the ship in a way and at a place so that all could be saved. "And so it came to pass that they escaped all safe to land."

There are many lives which have a chapter like that in their history. The storms of temptation and of passion broke over them, gales of affliction and adversity drove the soul hither and yon upon the sea of life. The only thing that saved them was the anchor of their faith and hope in Christ. That is what our faith and our Christian hope is for, to bring us safely through the storms and sorrows and temptations of life to heaven, which is our destination. In the calm of life, or in fair weather when the south wind blows softly, we may not be conscious of the holding and saving power of Christian hope, but when the wind shifts to the northeast and wild Euroclydon begins to roar, and the heavens are overcast and the waves mount up to the sky, then we know the meaning of our hope and faith in Christ, if indeed we have such a hope. Robert Burns, whose life was such a mixture, a glory and a

tragedy, in his Epistle to a Young Friend has described as well as any other,—indeed better than any other—the saving and holding power of prayer and faith in Christ.

But more dangerous to a ship than the storm and gale are the drifts and the tides. A treacherous drift or tide can carry a ship out of its course and lure it to destruction. Some years ago an American liner went on the rocks off the Scilly Isles. It had been carried many leagues out of its true course by a dangerous drift of tide.

When lives are shipwrecked, most people think only of the storm and the gale. But a wreck comes at the end of a drift just as certainly as it does through the driving of the gale. The majority of soul shipwrecks are the result, not of a storm, but of a drifting away from God and from Christ. It is easy to drift. There is no noise, no commotion, and without alarm having been occasioned the soul can find itself far from God and Christ. The prophet said, "Gray hairs are on him and he knoweth it not." So the tide of evil can carry a man well on the way to ruin before he knows it. When he does know it, his only safety is in the anchor of faith and prayer and hope in Christ.

### **The Anchor of the Soul or Christian Hope**

The apostle describes the Christian's hope as an anchor sure and steadfast. There are some anchors that would not be large enough for certain ships, and there are sea bottoms where the anchor will not bite and take hold. But our hope in Christ is an anchor sure and steadfast. It takes hold on the eternal promises of God.

There is an immense satisfaction in delivering over our future and safety into the hands, not of man but of God. What about your sins? Have you turned them over to Christ? What about your cares? Have you cast all your care upon God? It is a great thing when we know that we have an anchor in Christ that will not drag and that neither things present nor things to come, nor death nor life, shall be able to separate us from Him.

The anchor of the world's hope, man's deep expectation, is in Christ. The world's hope lies not in education, in evolution, in politics, in parties; but in Christ and in His triumphant reign. He, and He alone, holds the keys to death and life and the future. Amid the storm He makes the wrath of man to praise Him, and ever guides all things to an end predestined by Himself.

In his description of the pagan world, St. Paul sums it all up in that brief sentence,



"Without God and without hope." Without hope! What a world! The difference between the pagan world and the Christian world, where it is Christian, is the difference between hope and despair. It seems that there is a vast conspiracy to rob the world of its hope and to dim and extinguish the lantern of Christian faith. This is the impression one receives from many of the books, from much of the literature, and from much of the education, and even from some of the popular religion of the day. It is all of a nature not to create hope, but to destroy it.

The particular aspect of Christian hope which the writer had in mind when in this passage he likened it to the anchor of a ship, was what Christ, our great High Priest, did for sinners on the Cross. At the end of this great passage he says that our hope enters into that which is within the veil, whither as a forerunner Jesus entered for us, having become a High Priest forever after the order of Melchizedek."

## THE PATTERN OF THE MOUNT

HARVEY J. HOWEY

*Hebrews 8:5 "Moses was admonished of God when he was about to make the tabernacle: See that thou make all things according to the pattern shewed to thee on the mount."*

**D**URING the tragic years through which we have just passed our national leaders have exhorted and encouraged the people by telling them of a better world that was to come to pass. If anyone wished to be cynical he might remark that he had heard very similar words twenty-five years ago. But now, when humanity is faced with the tasks of reconstruction, we may well ask,—are there any true principles to guide our statesmen in their staggering problems, and to help us in our individual lives.

Here in the Church of Christ we affirm that there are such principles. And we are reminded of them by the text we have chosen, which appears first in Exodus 25 and is quoted by the writer of the Book of Hebrews. For this verse tells us that Moses, the Founder of the Jewish nation, had a task to do and he received instructions from God on how to do it.

Toronto, Ont.

The reference here is to the veil of the temple which screened the Holy of Holies. Within that veil once only in the year, on the great Day of Atonement, the High Priest, and He alone, entered to offer at the mercy seat the blood of Atonement. So Christ has entered within the veil, as it were, and has offered unto God a complete and glorious satisfaction for the sins of the world. That work of Christ on the Cross is your hope and my hope. All the other hopes, all the other expectations of the Christian faith spring out of that hope and out of that great work. That was why the ancient crucifixes and crosses had graven on them those two Latin words, "spes unica." "The only hope."

Each one of us, then, can speak to our souls that wonderful, mysterious, deathless thing within us, and can say, "O my soul, thou hast many fears, many doubts, many trials, many temptations, many sorrows; but thou hast an anchor! That anchor is thy faith in Christ. Cast out the anchor, and it will hold the ship of the soul safe in the wildest storm.

You will remember something of the story as told in the middle chapters of the Book of Exodus. The Jewish people were in bondage in Egypt and were being treated as slaves. Then Moses appeared, championed their cause, and became their great leader and deliverer. And so it came to pass that a few thousand people escaped from their captivity, and made the journey as nomad tribes over the desert country until they encamped at the foot of Mount Sinai. There, most significant events took place, and in a real sense Sinai became the birthplace of Israel's nationality, law and religion.

After making a pilgrimage to Palestine some years ago, Dr. Fosdick wrote,—"The first impression of the traditional Mount Sinai is awesome. A flat floored desert of packed sand and gravel with a thin growth of herbage stretches up to the base of Sinai. Scores of thousands could easily camp there. Brown granite rock rises straight up from the plain three thousand feet. The solemnity and grandeur of this towering block of rock would be impressive under any circumstances. As a perfect setting for the story of Moses and the Law it is an awesome and fascinating sight. I walked out one day, alone, to tramp over this desert floor where the Children of Israel are supposed to have camped and to explore the massive rock from which, tradition states, the law was proclaimed. The setting fits the Biblical story perfectly."

Let us note some things that happened there.

Mr. Lincoln once said,—“I have been driven to my knees by the overwhelming conviction that I had nowhere else to go.” So Moses those far off days, feeling the burden of responsibility laid upon his shoulders, did a very wise thing, he sought the guidance of God.

We read,—“The Lord called Moses up to the top of the Mount and Moses went up.” He obeyed the call to go apart and be alone with God and he remained forty days in meditation and prayer. Many another facing important decisions and grave responsibilities have gone apart for a period of solitude. Jesus, after His baptism, spent a corresponding forty days in the wilderness. Paul, after his conversion, went into Arabia. One example from more recent times will suffice. Jonathan Edwards wrote in 1723,—“I frequently used to retire on the banks of the Hudson River for contemplation on divine things and secret converse with God, and had many sweet hours there. On January 12, I made a dedication of myself to God and wrote it down, giving up to myself and all I had, to ‘Him.’”

Upon the mountain Moses talked with God. The Scripture puts it in very vivid, picturesque language. It represents God as calling to him, and speaking out of a cloud. There was lightning and thunder over the mountain and the people regarded this as a sign from God. We shall not, however, go astray if we presume that the commands of God were given in internal rather than external communication. God usually makes His wishes known through the still small voice speaking in the deep recesses of the human soul.

When Moses came down from that mountain with God, he brought something very important with him,—the revelation he had received from the divine spirit.

First, he brought a call to his nation to serve God. “If ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests and a holy nation.” And to the credit of the people, be it noted that they answered, “All that the Lord hath spoken we will do.”

Then Moses brought down the Ten Commandments, those great fundamental laws for humanity. The Scriptures represent them as being actually spoken by the voice of God and engraven by His finger on tables of stone. Whatever may have been the manner of their coming and their original form, the fact is that they became and have remained ever since the Great Charter to guide the human family. Its religious and ethical content they were infinitely higher than any other laws of their

day. They were based upon a nobler conception of God and demanded a higher standard of morality than was ever known before.

Finally, Moses brought down the instructions he had received from God for the setting up of public worship and for leading the people therein. He was to build a tabernacle and place in it the ark of the covenant. The tabernacle and the ark (which were to be carried before the people wherever they went) were to be the center of divine worship. They were to be a visible sign of God’s unfailing presence and a constant reminder that God was in the midst of His people to guide, govern, and direct them. And it was after Moses had received the instructions for making the tabernacle that the voice of God spoke to him the words of our text,—“See that thou make all things according to the pattern shewed to thee in the mount.” And in the latter part of Exodus we read that Moses was obedient to this divine command and “did according to all that the Lord had commanded him.”

All that happened far back in history. Has the story any message for us in these momentous days of 1946?

Again, God is saying to us,—“See that thou make all things according to the pattern shewed to thee in the mount.” Note,—the pattern of the mount. That suggests there is a pattern of the valley. It may be represented as the way of ignorance, selfishness, narrow prejudice, fear, and human sufficiency. Do not build according to these but according to the pattern of the mount. That is, the ways which God hath shown to be right in the revelation of the Ten Commandments, the Sermon on the Mount, and the whole life of the Christ.

God is speaking this word to us as individuals. Let us not fashion our lives after the valley; let us not make important decisions when we are down with discouragement or despair. Look to the mount, think first upon God and then make our decisions. God is speaking it also to the leaders of the nations. He has given them a pattern outline in the teachings on the Kingdom of God. His word still is—“Seek first the Kingdom of God and His righteousness and all necessary things shall be added unto you: Not by might, nor by power, but by my spirit, saith the Lord: God hath made of one blood all nations: What doth the Lord require of thee but to deal justly, to love mercy and to walk humbly with thy God: Let justice roll down as the waters and righteousness as a mighty stream: He that is without sin among you let him cast the first stone.” Will our leaders be wise enough to seek out and build according to God’s plan in these days?



Dr. Charles Jefferson once preached a sermon on the text,—“And Noah was drunk.” It was in 1919 at the conclusion of the first world war, and a great opportunity and responsibility confronted the leaders of the nations. He pointed out, I believe, that in the Genesis story there had been a great catastrophe. Noah had been wise and able enough to meet and overcome it. But after the disaster, when the world needed leadership in reconstruction, he failed. “Noah was drunk.” Just so the leaders and the people of the world might fail in the tasks of reconstructing society through various kinds of intoxication. Drunk with power, drunk with pride, drunk with selfishness! How truly prophetic was the Doctor’s message. Lloyd George is reported to have said shortly after Versailles, that what they had done there would bring a new war in Eastern Europe within, he estimated, thirty years. That sermon of Dr. Jefferson had better be preached again.

This is a very demanding text. It says, “make all things.” Dr. Stanley Jones says America is struggling with that word “all”. Most of us are willing to make some things after the pattern of the mount but not all.

Yet here is a demand that everything in personal life, and in social, political and economic life be made after the true pattern.

In the realm of international affairs our leaders have well stated the ideals of the Four Freedoms as they relate to our age, in the Four Freedoms and the Atlantic Charter. They state thus,—“the right of *all* people to choose their form of government under which they will live: the enjoyment by *all* States, great and small, victor or vanquished, of access, on equal terms, to the trade and raw materials of the world: a peace which will afford *all* nations the means of dwelling in safety, and assurance that *all* the men in *all* the lands may live their lives in freedom from fear and want. And so on through the eight clauses. The question now is, will our leaders implement these words and translate them from statements to actualities?

Leaders of the nations, all people, lift up your eyes to the hills; seek God; hear His word. Then go, as Moses did, and build a pattern of things according to the pattern shewed to them in the mount.

## LOVE: IN THREE MAGNITUDES

FRED SMITH

*Texts: A man will hardly die for the just, though one might bring himself to die, if need be, for a good man. But God proves his love for us in this, that Christ died for us when we were still sinners.—Romans 5: 7-8. (Translation by Moffat.)*

*Herein is Love, not that we loved God, but that he loved us.—I John 4:10.*

*Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.*

**I** INVITE you to enter, so far as man is able, into what is undoubtedly the highest truth of our Christian religion; the nature and magnitude of the love it requires from its followers. There are many ways leading to the peak of this highest of all high truths in our faith. There is the step by step path to it suggested in the second letter of Peter wherein we are exhorted, following the translation by Moffatt, “to furnish your faith with resolution, resolution with intelligence, intelligence with self-control, self-control with steadfastness, steadfastness with piety, piety with brotherliness, brotherliness with Christian love.” (II Peter 1:5-7.)

Leavenworth, Kansas

Thus the writer of this letter. It is the same glorious theme which is the central topic of the first epistle of John. Here, in his own way, he would lead his “little children” into the rich knowledge of the amazing love of God that they might come at last to express it in all its rich effulgence. “Herein is love,” he chants, “not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” (1 John 4, 10) The magnitude of it. “His Son . . . died for our sins.”

This was the refrain that Paul was forever chanting when he had the opportunity. The man, saved from bigotry, hate and intolerance, made all the more despicable, as he came to see, by being expressed in the name of religion, had come to realize how great was the magnitude of love when expressed in a Christian-like way. Many things had religious worth: apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diversities of tongues. But over and above and beyond these was the excellence of love. Let me covet earnestly the best gifts, but let me also remember that there was “a more excellent way.” And then the great mission

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launches out into the clear to sing the praises of effulgent love.

But let this not be forgotten in recalling again that greatest of all Christian panegyrics concerning Christian love, that he who sang it also incarnated it. There are many who explain it, even expound it, but fail to express it adequately. Men by argument can explain the meaning of it in logic, but Paul had come to know that only in and through life could the magnitude of it be realized. All other virtues, all other graces in the presence of this virtue, which refined becomes life's highest grace, were as stars in the light of the glorious sun. Prophecies shall fail; tongues shall cease; knowledge shall vanish away, but love lives on forever and forever. "Art is long and Time is fleeting" sang our Longfellow, but in a nobler, sweeter strain our Paul sang: "Love is long; all else is fleeting."

Truly, as Paul himself taught, here is no ordinary love. Here is love beyond the human thought of it. A love that is never resentful, a love that is always eager to believe the best, always hopeful, always patient. Love never disappears. In passing it is worthy of asking as to how many, on that day when a man and a maid come to the culmination of love in marriage, and ask that "Always" as composed by Irving Berlin, be sung, ever think that one Paul first chanted that refrain in all its excellence and for a wider worth and magnitude than even marriage can give it.

Paul became the slave of Christ because of His great love whereby He had loved him. Writing of that love to the Romans he mentions how that "Christ died in due time for the ungodly." Then, as Moffatt so well translates it Paul exclaims again: "For the ungodly!" It sounds almost unbelievable. Then he is moved to make a comparison with the magnitudes, or rather, with the lack of magnitudes in human love as he had seen and known it. "Why, a man will hardly die for the just, though one might bring himself to die, if need be, for a good man. But God proves his love for us in this, that Christ died for us when we were yet sinners." (Romans 5:7, 8 Moffatt.) Human love often soon reaches its limit. The divorce courts of America are a sorry commentary on that limit. Seldom does it go beyond being ready to die for a good man, or to make it apposite for our day, for a "good" cause. Many will die for their country, but not many will die for the Christ.

But Paul would have us go that far in love. In Christ, love reached its greatest magnitude. Yet in our time there have been those who have twisted the words of the loving Christ,

Himself, to mean almost the opposite of what He said in the most solemn night of His life. How often have I seen it in print, and heard it in memorial service or over the radio that "greater love hath no man than this, than that a man lay down his life for his friends." And this love, good and great as far as it went, was equated to equal the love of Christ, Himself. There are reasons that can easily be adduced to show how men, yea even bishops and archbishops, made this erroneous and unfortunate application. But my opening word of invitation was not to a discussion of the errors of men's thinking, but to an apprehension of the highest of all the high truths of Christianity. Let us hew to that quest.

Recall when the great Lover of men uttered the words about the greater love. The shadow of men's hate was already heavy on Him. They were showing love for "a good cause" by expressing hate in an unlimited form. In that hour the Lord looking upon His chosen ones indicated the limits of human love. Men will love to the boundaries only of their friendships. The best of them will die for their friends. They could do that. But He carried on the thought further. They were to follow a life now in which hatred intense and unlimited would be their lot, even as it was already His. Then what? There was where the greater magnitude of love would come in. They would have a chance to show it, even to the loving of their enemies. And that night this young man went out and showed them how it was done. On the cross they crucified Him, He who could have slain them with twelve legions of angels, but who died for them while praying: "Father, forgive them for they know not what they do."

Perhaps in later days when these men tried to remember all that Jesus had said concerning the magnitude of Christian love before that night they would recall how He had spoken to this same end in the Sermon on the Mount: "If ye love them which love you, what reward have you?" Then the word of reproach: "Do not even the publicans the same?" And it was that night when He spoke of the greater love of common men He was seeking to show how short it came of the greatest love that Christians would be called upon to express.

This then, is the conclusion of the whole matter. What is the magnitude of your love? Is it a merely human level love? A love that might die, if need be, for a good man, yea even for a "good" cause? But is it a love that can think in terms of your enemies? A Jesus thought in terms of His enemies? Is it a love that reaches to the limit of a class?

(See page 338)

# ILLUSTRATIONS

## Morrow Exposed to Sunshine

bn 16:20-21. "... But your sorrow shall be turned into joy."  
Cor. 7:10.

One day shortly before her death, I was sitting with Honore Willsie Morrow, the famous novelist and authority on Abraham Lincoln. The discussion turned to the way in which parents are always trying to spare their children real contacts with tragedy and sorrow—the very thing that makes them able to face life as it is. Mrs. Morrow paused a minute and then said something like this, as I remember it: "As long as my mother lived she never spoke of tragedy and sorrow. It was her way to seal her agonies in some deep compartment of her soul and share them with nobody. I asked her once after I had grown up why this was so. She replied that we children saw too much of the sad side of life when we were young, and she wished to do all she could to make us forget it. I did not tell her so, but I told myself that she had been mistaken. That is the reason which mother imposed on all of our family troubles, making them taboo, gave them an aspect of horror to our childish minds that I think was quite unnecessary. Life has taught me that there is nothing like sunlight to cure the heart of sin and sorrow.—William Stidger, in 'Sermon Nuggets,' Abingdon-Cokesbury.

## Repaying Our Blessings

Cor. 4:6-10. Acts 24:3. Psalm 41:11-13.

Mme. Nina de K. Timchenko, a world war heroine, wife of the movies' memorable technical director, Nicholas Timchenko, and daughter of the movie actor, Alexander Karoff, fought during the reign of the czars in Russia, attended the Photo School at Lowry Field, a private in the Wacs.

Explaining her second enlistment on the side of the United States in war, she said: "Me, I'm like an old war horse hearing the bugle. I come from a military family-e-e." Darkly striking and still youthful at 44, Air-Wacs Timchenko declared, "I have to repay America for what it has done for me—for my husband, and for my father, for what it is doing for my son."

To her husband, who died a few years ago, she brought prosperity and fame; to her father, she brought starvation in the French depression in 1930, it gave life. Her son George "is getting an education without politics," she said.

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Mme. Timchenko fled the 1918 Russian Revolution, and after five days of walking across icy wastelands, embarked for Constantinople nursing a boatload of stricken soldiers. She slipped into France and joined an ambulance corps.

In 1923, she came to America and trained as chemical engineer at Hunter College. She speaks seven languages.

How can we, who have known the Blessings of America through all our lives develop a sincere attitude of gratitude to God for what He has bestowed on us in so great measure?

### In His Steps

*Matt. 3:1-3. "In those days came John the Baptist, preaching . . . Repent ye; for the kingdom of heaven is at hand."*

*John 3:16, 18. John 4:26. ". . . I that speak unto thee am He."*

On every side, from College President, Corporation Managers, News Commentators, Columnists, Professors, Diplomats, we hear that the way upward and onward for the human race is the way of character, of goodness, of faith in God. This is not mere coincidence.

Writers and speakers of all sorts are preaching that "the way upward is the way of Jesus." Major George Fielding Eliot, military analyst, laying aside his problems of strategy and tactics, writes of *faith*. Drew Pearson, Washington analyst, devoted several of his columns in the daily papers around Christmas time to urging America to go out and proclaim the way of Christ to all the world.

Dr. Sylvester John Hemleben, University of Chicago, closed his book, "Plans for World Peace Through Six Centuries," with these words: "If permanent peace is to be attained, men must turn to God for guidance and for strength." These ideas are not new. Here and there through the centuries men of vision and strength have expressed them. What is NEW is their resurgence, rising today like a flood tide. Daily, men are adding their eloquence and earnestness to a swelling chorus. It is the voice of men who fear that humanity cannot escape catastrophe unless it cultivates earnestly those virtues, we call common, only because they are available to all men. It is the voice of prophets in the wilderness of pressing doubts, a new emphasis upon old virtues,—honesty, pity, tolerance, understanding, compassion, kindness, fairness, justice, faith in God and his love for mankind.

For the first time in 19 centuries there is a chance to make real application of the principles of Jesus to the affairs of men and

nations. It is that chance that is being furthered when men demand character in civic affairs. Once this voice was heard only from pulpits, now it is the voice of the man in the street, the store, the shop, wherever men are concerned about the future of mankind. That the future lies in the footsteps of Jesus of Nazareth.—*The News, Birmingham, Ala.*

### The Cross and Its Meaning

*John 3:16. "For God so loved the world . . . Gal. 6:14-15. Eph. 1:5-7. 1 Peter 2:24.*

The Cross of Jesus has gripped and held men's minds, haunted and changed them, proving itself the mightiest moral and spiritual force the world has ever known. In a book of sermons by Dr. Gossip, titled, "Experience Worketh Hope," he says, "The Cross has accomplished impossibilities where everything else that even God could try had failed! The Cross of Jesus forces on men's minds a new understanding and realization of what God is really like. The realization staggers and startles the human mind. Dr. Gossip says, "With the passing of the centuries, the Cross has become weathered to our eyes. We have heard of it so often that it has grown stale and commonplace and platitudinous. Preachers have preached it so often, they show no wonder and no startled comprehension recounting the story. Hardly, these days, can you get more than a handful of folks to listen to what has become for them a "twice told tale, heard by the dull ears of a drowsy man. It raises no excitement, no attention, never a thrill. It bores. People find it dull, through long familiarity it has lost its cutting edge. We accept it as the merest matter of course—we are not taken aback that GOD should go through this length for us."

"There came a day, just like any one of a thousand other days, as St. Teresa was entering a chapel, just as she had done a thousand times before, but this day she SAW the crucifix, the same crucifix which had confronted her eyes continually for years,—but this time she really saw it, realized the meaning of God's love for her, and all mankind. God in His love had through agony, pain and bloodshed, placed Himself in her pathway, so sinful and ungrateful men and women can be saved from the punishment and retribution for their wilful wrongdoings,—saved to Eternal Life. Teresa dedicated herself then and there on her knees holding back nothing, to the service of the marvelous Lord who had first so loved us. There at the Cross began a new and thrilling volume in a life which, from that hour

complete dedication, kept wading deeper and deeper into achievement for her fellows, and communion with God, and His Son, Jesus Christ."

"If the dust of time could be blown off the Cross for us, so we too could see it in reality, and the creator and ruler of all the universe, coming down to earth, to die on a Cross to atone for man's sins, and prove His love for you, for me,—if we could understand this; the Cross would have the same startling effect upon us." G. K. Chesterton says, "a man may look at a thing for 99 times and not see it; he may look at it once again, and see it for the first time." Let us pray, that we have not looked at the Cross, without seeing these many fruitless years, may be awakened to reality, lighting up the love of God, that even a sinful man cannot touch nor dim!

### Wantin'": A Desirable Experience

1949:49:31. *1 Peter 3:8-9, 17-18.*

Well, strawberries were seventy-five cents a quart, down town; so we do without strawberries. I remember the days when my mother, would put up a couple of crates every season, and would buy until the price was below ten cents a quart. Now that we have inflation, many of us will learn new economies by force of necessity. Years ago, our Scotch landlady in Leamington, England, was told to get three chickens for dinner that night, because we young folk would come in very hungry. I'll bet she said, "and if they want more, they can just want. Wantin's good for them." And "wantin'"—if only it hits the right people—will be good for America in these days when millions upon millions are starving. Self-indulgence is one of our most threatening weaknesses.—*The Presbyterian.*

### With Will Move Mountains

Matthew 17:20. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."

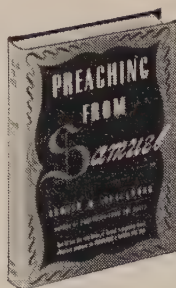
Out in the New Hebrides a bush boy came down from a mountain village to Hog Harbor and asked that a teacher be sent to his people. One was willing to go. "Then," said the teacher, "I shall go back and prepare a house and garden for the teacher, and then I will come in and ask!" That stirred them up, and a teacher from another town was found. A little faith will move the mountain of indifference.—*The Presbyterian.*

## BOOKS

BY

ANDREW W. BLACKWOOD

## PREACHING FROM SAMUEL



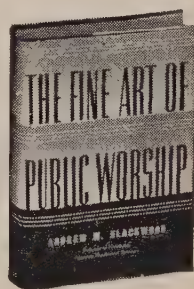
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II Cor. 6:1-10. "As having nothing, yet possessing all things."

Mark 11:25. "Forgive that your Father may forgive you."

When Joseph Parker was a young minister at Banbury, he had a public debate with George Jacob Holyoake, who was what they called those days a secularist. Holyoake closed his attack on the Christian faith with the apparent crushing question: "What did your God do for Stephen when he was stoned to death? The audience felt the force of the question, for it gathers up into itself all our prejudice for bodily welfare. But, they were simply electrified, thrilled with awe, when young Parker made the simple rejoinder, "This is what my God did for Saint Stephen in the hour of his stoning—He enabled him to pray, 'Lord, lay not this sin to their charge!'"—Irving Benson.

## Bread

It is recorded in a Book  
How Jesus in a crisis took  
One boy's rationing of food  
And satisfied the multitude.

Can we be happy, clothed and fed,  
While ill-clad millions cry for bread,  
Remembering the eager lad  
Who gave the Master all he had?

—By Addie May Osteyee, Christian Ad

## Love

(From page 334)

or a race? Is it a love that goes out as far as your likes are concerned and is fenced by your inherited and instinctive prejudices? This is the time that so-called Christians need to take the measure and magnitude of the love. In the fires and heat of war the magnitude of Christian love often shrivels up. In this fear-filled age, when men have become more concerned about the saving of their skins than they are about the saving of the souls what more can one say than to remind ourselves of the ancient everlasting truth of the New Testament, that has been so greatly forgotten in our time: "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. . . . This commandment we have from God: That he who loveth God love his fellow man also.

There is a law of moral gravitation, as forceful as the law of physical gravitation.

# BOOKS

## TO LIVE

Ralph W. Sockman. Abingdon-Cokesbury Press. 206 pp. \$2.00.  
The twenty-five sermons which comprise this volume are the very choicest selections from the pen of Dr. Sockman, pastor of Christ Church in New York, and of the leading figures on the radio as the preacher of the National Radio Pulpit. The most excellent titles which distinguish former volumes of messages Dr. Sockman are illustrated here with renewed basis—the ability to choose themes which are vital, to develop them logically and interestingly; the style which retains its power and yet which compresses its theme into few words; the skill in bringing illustrative material into the message with the use of one or two sentences; and the genius to make the message vital and personal to the reader. It is a book of good sermons applicable to the men and women of today.—Charles Haddon Nabers.

## ANGING YOUR WORK?

J. Gustav White. Association Press. 206 pp. \$2.50.  
J. Gustav White has been counselling since 1928, so he has had ample experience. Out of these years of helping people to find themselves, and of assisting in replacement and rehabilitation, he has put the wisdom of his experience into his book. It is especially, with the large number of young men and women back in civil life after government service, who are seeking place, position and occupation, this book is of much help. No pastor should be unfamiliar with the possibilities offered in this book. For that purpose this book is a good one. It is divided into three parts: Fundamental Considerations, Application to Specific Situations and General Principles and Practices. There is also an excellent bibliography appended.

Self-baked and ill equipped counselling does more harm than good. With a leader like Dr. White, who is wise, sane and touched with a saving sense of humor, one can begin to learn much that will be of value to him.

This is also a good book for the person who is trying to change his position to read. But after he reads it and followed the suggestions and advice he will need the help of a good counsellor.

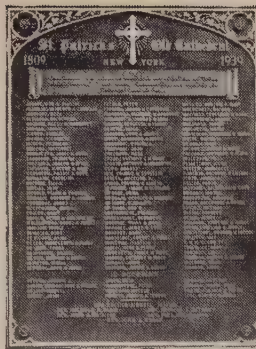
Dr. White covers the field, including the veteran, the former war-industry worker, the emotionally handicapped, the physically handicapped, older people, graduates, etc. It is a good book to keep handy and to consult, because the need for it today is large.—W. R. Hart.

## ERING AND LIVING THE CHRISTIAN LIFE

A. U. Boone. Broadman. paper. 10¢.  
One would infer that the author is a layman, highly sensitive to his religious responsibilities, and keenly responsive to the doctrinal emphasis of the Church. He is rather laboriously but nevertheless with certain identification with the fundamentals of religious experience—such as repentance, conversion, confession, baptizing with the Church, a Christian's responsibilities, prayer, Bible study, etc.—Roy C. Helfenstein.

## M SCENES LIKE THESE

Ethel Wallace. Hathaway. 223 pp. \$2.00.  
The sub-title to the book is "Life in a Christian Community." A statement on the cover says, "None of the



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characters or events of this book are fictitious." So it is supposed to be a true story, written one gathers, as an antidote to those books which hold relatives up to ridicule. Since the Bible does not omit the shortcomings of the saints neither does the author of this book. One is introduced to the various members of the family, including the dogs. There are a lot of letters from the first and second World Wars. "David, the man after God's own heart, was a man of war beyond all other kings," so writes the author, as she cites proof texts to support war and the military.

The book is dedicated: "To the Millions of Christians who in this day, as my parents in theirs, follow humbly in the footsteps of Him Who went about doing good. To them belong the making of a better, freer world."

The style, manner and method of writing are about on the junior college level. In this Pennsylvania German section we have a dialect aphorism which states, "De wennicher das der Mensch in sich selber iss, de meh packt er uff sei Voreltere." Which, being interpreted is, "The less there is within the man himself, the more he glories in his ancestors."—*W. R. Siegart.*

#### PIONEERS OF PEACE THROUGH RELIGION

By Charles S. Macfarland. Revell. 256 pp. \$2.50.

Princeton University's Office of Public Research reported in June, 1944 that nearly six out of every ten adult Americans did not know that the United States had not joined the League of Nations, had never heard of the Atlantic Charter, and had only a vague idea what the war was about. Any endeavor to inform and strengthen sound public opinion is, therefore, necessary and laudable.

In recording and interpreting the annals of The Church Peace Union, founded by Andrew Carnegie in 1914, Dr. Macfarland, a trustee of the Union from its organization, has rendered a valuable service. He has put the narrative of this peace movement inaugurated by the three major faiths, Protestant, Jewish, and Roman Catholic, into its historical setting. The Church Peace Union was the first agency to attempt any such inclusive unity in the interest of a permanent peace to be attained through universal justice and law. At a time when our international order calls for the lessons of history, this account is especially significant.

At its very beginning, the faith of the leaders of The Church Peace Union in a warless world was put to the test by the outbreak of World War I. Dissension threatened the movement in 1917. Then came a restatement of its policies. In conferences there was unity on the need of a new world-order which would lead

to the abolition of war and to some kind of leap of nations. "The failure (to gain peace in 1919) was on the part of governments, particularly our own, to respond to the preventive and constructive measures formulated and urged by The Church Peace Union and other religious agencies. While the churches were gradually coming together over much of the work the United States took a political path of isolation which, to a high degree, led to the contemporary tragedy." (p. 80.)

The Church Peace Union tried to avert a second world war chiefly through an educational program. Late in 1941 the United States was again at war, churches, our government, and civilization had failed. Yet The Church Peace Union continued its activities, taking the lead in institutes which were known as "Win the War—Win the Peace" institutes and participating in the creation of the Commission to Study the Organization of Peace.

All this work for world peace has been a venture, some undertaking, the results of which cannot be expressed by statistics. As the records show, the Trustees have been little by little building up a pattern of peace through religion. "The future work of The Church Peace Union will be to promote a deeper understanding of our responsibilities under the new world organization (effected by the San Francisco Conference)."

The writing of the book involved long and laborious research, yet the narrative is clear and direct. It is worth of the story and the way it is told make it a volume with which every minister, church organization, and peace society should be familiar.—*Paul Kirts.*

#### THE INVISIBLE SUN

By Mildred Lee. Westminster Press. \$2.50.

Here is a novel that should have wide circulation. It is the story of a Protestant minister in a small town in South Georgia who meets all the apathy, prejudices, the petty jealousies, the fears, and faults of a small town.

John Paul Gregory was a well trained minister who in his youth had been blind. In enduring this handicap he had developed a sense of appreciation and understanding of the problems of others. He was not a psychiatrist but a pastoral counselor who accomplished much in the lives of several individual members of his congregation. He could have gone to a larger church but preferred to remain in a small town.

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unpaid salary; Pettigrew's race hatred; Deacon  
w's intolerance; Maimy Jackson's low ideals; and  
Sawyer, the former pastor's, disapproval. This  
y also shows how much the ordinary preacher is  
endent upon the support of his wife, who also  
ies a heavy load. Her tribute to her husband was  
ificant. "There will never be any green stagnant  
ers round John Paul Gregory."  
his is Mildred Lee's first novel but not her last.  
has a gift for character portrayal that is unique.  
l Sawyer, Mrs. Savage, Big Pete, Mayor Ashburton  
ome living personalities easily recognized.—*Charles*  
*Banning.*

#### US AND OUR HUMAN PROBLEMS

Robert E. Speer. Revell. 194 pp. \$2.50.  
o Christian leader holds a clearer conception of the  
reme Place of Jesus Christ than does Dr. Speer;  
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than does Dr. Speer. In the seven chapters which  
prise this book, the author first discusses "The  
sciousness of Christ as the Son of God," and in  
following six chapters the "Good News of the Son  
God" about the deeper problems which face men,—  
l, Man, Human Society, Prayer, Sin and Suffering,  
The Life Beyond. One has the feeling that the  
erial packed into this volume comprises the truth  
ch has become more precious to Dr. Speer through  
many years of his fruitful life; and that these  
pters summarize his faith in its fullness and  
ngth. The book is clear. It is Scriptural. It is a  
ree book for much good preaching. It is a great  
imony to essential Christianity.—*Charles Haddon*  
*pers.*

#### KE YOURS A HAPPY MARRIAGE

O. A. Geiseman. Concordia Publishing House.  
pp. \$1.00.

his is the sort of book which might be included  
every wedding certificate. Any young couple who  
ously tries to practice what this book teaches will  
e a happy married life.

r. Geiseman approaches marriage on three levels:  
sical, intellectual and spiritual. Any one with much  
erience in marriage counselling or divorce work will  
bly agree that a happy marriage ought to be a  
on on these three levels, for lack of balance in any  
causes an unbalance in the marriage.

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rs husbands, wives, adjustments and other subjects.  
oughout the work he bases his teaching on Scripture  
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ng people to read and understand such things.  
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plating marriage; and I say couples, because both  
ies to a marriage should know, understand, live,  
k and worship together.—*W. R. Siegert.*

#### E FAITHFUL WORD

John Hess McComb. Revell. \$1.25.  
e author of this volume of sermons is minister of  
Broadway Presbyterian Church and author of two  
r books. The sermons are on great themes, Scrip-  
l, and come out of a period of the author's life  
n he was under deep personal strain and sorrow.  
hen he speaks of "Sure Things" he has tried them  
he fires of adversity and found them sure. When  
eaks of the "promises in Romans Eight", they are  
ises that come not from reading and reflection  
from life. One may not always agree with the  
ment presented but the heart throb is unmis-  
take-  
There has been a swing toward theological preach-

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ing during recent years. Here is sound theology preaching with the authority of Scripture. These sane, conservative, reassuring faith building sermons. Such preaching will keep men on their feet.—*Charles F. Banning.*

### THINK ON THESE THINGS

By Stuart R. Oglesby. Knox. 103 pp. \$1.25.

The minister of the Central Presbyterian Church Atlanta, Georgia, has written this little book about Philippians 4:8, 9, and done an excellent job. In the two verses Paul "gives what might be called his philosophy of life." In twelve chapters discusses our thinking, our wisdom about life, and each of the words used by Paul in his exhortation to the Philippians. The treatment is fresh and clear, nothing vague or foggy. It is written for the man on the street, and the average preacher will be benefited by it. It is scholarly, with the parade of scholarship. He gives his authorities in variant readings, and has enriched the chapters with effective illustrations from life and literature.—*William Tait Paterson.*

### JUNIOR SERMONS FOR SPECIAL OCCASIONS

By Jacob J. Sessler. Revell. 96 pp. \$1.25.

Increasingly the protestant church is learning to preach "The Child in the Midst." It is learning that the heart of its mission is teaching. Week-day classes, vacation school, children's church, extended session and winning the children's programs are evidence. A fine new type of literature is coming from the presses and this volume is an example. This is the author's third volume of talks to children. It contains a practical message for each special day of the church year. They bear the mark of having been preached to children, not just written for children. From the opening talk for reformation Sunday "Why are we Protestants" to the final message for the Junior's first communion, "The Last Supper," it is packed with practical, usable material.—*Charles F. Banning.*

## Evangelism

(From page 318)

time." "Whatever may be the spiritual state of the youth of our day, the cause must be laid at the door of the system of religious education now dominating the large denominations. God cannot find in it a willing instrument to serve His eternal purpose in the saving of young lives through Christ, what should be more reasonable than that He should turn from those media which have failed Him, and which He cannot use, and create new media for the fulfillment of His will? The evangelization of youth is a task which must be done. Again, I say, Amen! Our greatest need, after all, in the modern Church is not for more techniques in evangelism, but for more genuine heart passion! Said an insurance man to me recently, "In our business, the drumming up of prospects is an all year-round affair. What do you ministers doing in this respect, when it comes to recruiting new members?"

Those who were great in evangelistic power also depended on the strengthening and guidance of the Holy Spirit. Like Frank Laubach among the Moros, they prayed daily, "To whom

"Thou lead me today?" During a Mission was conducting lately, my own father wrote out of 55 years of pastoral experience, "depend on the Holy Spirit to do for you that you can never do for yourself." We must get back into the vocabulary of that Book of the Holy Spirit known by the name of Acts: "It seemed good to the Holy Spirit,—and to me."

Again, these Great-Hearts loved men, took them as they found them, and then confidently led them into the saving knowledge of Jesus Christ. Not only so, but beyond that, they inspired these men with their own passion for souls. Said Moody, "No man is ever really saved until he has brought another to Christ." Once more: Set it down in this age of false science on the deepest and most important matters,—that, to enter into a conversation about the Lord Christ and His Kingdom Community was a natural thing for them! It was not a forced conversation. They one and all had consecration, plus tact and common sense, the latter being almost as important as the former in soul winning! If people really feel that we are alive in God, they will open their hearts to us, bring us their problems, share with us their most blessed experiences. But, if they sense any least bit of sham and untruth about us, they will shut up like clams! I recall dropping in on a brilliant young man and his wife one evening. The conversation began on the level of the ordinary via—the latest political events, the best movie, etc. Presently a question was asked which belied a definite spiritual wistfulness. There was an opportunity for service, a need which only Christ could meet. For over two hours we sat "in the heavenlies" together, sharing what we knew of the New Birth, the meaning of conversion, the Holy Spirit, prayer, the joys of Church Membership, the vision of the Kingdom of God,—“things the angels desire to look into.” That young couple are now active, working members of the Church. If the Christian pastor is not spiritually “on the beam” these precious opportunities go by unnoticed. Just think of the insurance salesmen, the automobile venders, etc., who are ever so ingeniously brandishing their wares. They make definite appointments with prospective customers, and work towards definite decisions before leaving. They will come again and again, if necessary. What amazing persistence! All we, who are witnesses and spokesmen of the best of all News, be less alert, persistent, aggressive?

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It can happen in your Church and ministry. Only God's Holy Spirit can stir the large conventional and sterile Christianity of our Churches into a new sense of power! What is called by the worldly "miracles" have ceased for the unbelieving. But we—both lay folk and ministry—should expect them to happen every Lord's Day and on week days. Let every minister of the glorious Gospel placard before his eyes, where he cannot help but see them, the inspiring words of William Carey: "Expect great things from God. Attempt great things for God."

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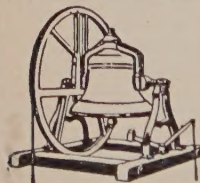
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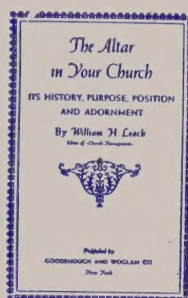


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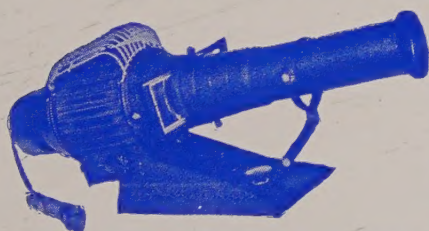
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